A U M

Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.
—CREST-JEWEL OF WISDOM.

THEOSOPHY

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THE UNKNOWN SOLDIER

ROBERT CROSBIE left no name to conjure with. He bore no title, made no claims, founded no sect nor party. His life was hid in Theosophy. Hundreds and thousands knew him, as other thousands and tens of thousands knew H. P. B. and Judge. They read the books, they spoke with the Teachers, lived with them daily, as one sits by a fire, sees by its light, and is warmed. But when that Fire retired to inner and *nearer* planes of being, these thousands grew cold, could no longer see, sought other and visible countenance. If they did not recognize, could not assimilate the Teachers while in the body, how could they follow the Flame when the candle was burned out? If they could not assimilate H. P. B. and Judge, how could they recognize the unknown soldier in the ranks whose light was indistinguishable from the Teachers?

When H. P. B. died, as they say, the Fire burned on in Judge "without a wick or fuel." When Judge died the unfed Flame still shone upon the altar of Robert Crosbie's devotion. Those who lived by borrowed light strove to live by its reflection as mirrored in their memories. Five years after the death of H. P. B., Judge continued to "light up Manas" in those who "tread their path in darkness," and then this "greatest of the Exiles" came by death one step nearer to all whose hearts might be open. Thirteen years after the death of Judge, Robert Crosbie continued to "work, watch, and wait." Now, eleven years after the passing of Robert Crosbie to that hither shore, the Presence of H. P. B. and Judge is alive in more than one true Theosophical heart, as it lived and lives pre-eminently in his.

SHALL WE COMPROMISE THEOSOPHY?

I AM no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy or self-deception. Others in the world, not able to perceive the Oneness of Theosophy, or its great bearing at the present time, may, and do use portions of it; some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated?" Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an inquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.

"To establish a new religion," says the enclosed clipping. Humanity has always done that with the clear light of Truth. Always have they created idols and bowed down and worshipped them. What kind of verity is that which substitutes one kind of idol for another? Theosophy is not a religion, and no religion whatever can be Theosophy; although all forms of religion exist because of Theosophy and contain expressions of it.

It is only too true that "religionists of one sort easily become religionists of another," and the fact shows that Americans do not think; they just "cerebrate." All this was portrayed again and again by W. Q. J. as the result of the advent of the *Swamis* and others to this country—and warned against. Yet we have self-elected teachers saying that Christianity is Theosophy; Buddhism is Theosophy —a sort of namby-pamby catholicism. If so-called Theosophists had remained true to the Message and the lines laid down and followed by the Messenger, there would not have been room for two opinions in the matter.

We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position; any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers.

So we have to hold to that which eliminates differences, not to pander to any form of religion near or far. We are in sympathy with every movement made to promulgate the message of Theosophy as such, and with every endeavor to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought standing in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence,* knowing well that he will find those who will accede to his claims.

Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies which do not do this should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present *interpretations* as Theosophy itself, and which by that fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won't hurt them; it may break them; but such use while it might be courtesy to call it Theosophical—is not teaching what Theosophy is.

Evidently "The world is not ready for Theosophy" *per se,* so those who claim to be its exponents are offering something suited to the "trade." At least one would judge so from what is being done. But do these exponents give the world a chance? They are hiding the light under a bushel; giving stones for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken.

We keep hammering away on Theosophy; people hear us say the same thing time and again. They think they get the meaning all the time, but as a matter of fact, they get more and more of the inner meanings as they listen and think, as well as try to apply. Some take the attitude of knowing what is meant by the words used; they get accustomed to them and on hearing them feel that they know them; they would like something new and strange, and oftentimes are simply bored by the repetition. It is clear to us, however, that one can hardly exhaust the shades of meaning and applications that can be made in

regard to these apparent commonplaces. Well, some do get their spiritual eyes opened little by little; they are not the ones who are either bored or complain.

Those who are able to perceive, to understand and use what They gave, have no reason to deviate or dilute anything to suit contemporary forms or ideas, or to bolster up a decadence that pollutes the mental atmosphere of men. The sooner Christianity is dicredited *as a religion,* the better for Universal Brotherhood. As it is, orthodox Christianity stands in the way—as do all other *forms* constructed around a basis of Truth. It is well enough and all that can be done for the majority of minds, to rebuild and change step by step, and there are thousands who will work that way to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more need to keep that goal ever in sight and mind, never allowing any fogs or clouds to obscure it. If this is not done all direction is lost. It has not been done by those who should have done it; hence the very loss of direction seen in the world today, the various cults and systems to which the majority of people are attracted; they asked for bread and have been given a stone. Shall any true Theosophist deem it his duty then to persuade these hungry ones that there is valuable nutriment in the stone? Yet it seems to me this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law, precept and precedent—thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

—ROBERT CROSBIE.

THE MISSION OF THEOSOPHY

On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.—H. P. B.

PERSONIFICATIONS

LIFE, as it is lived, or experienced, by the human being bears a strong resemblance to the dictionary as described by the old Scotch lady—"verra interestin', but summat disconnecket." For his own life is normally regarded, albeit more or less unconsciously, as an "abstraction," that is, as disconnected from the lives lived by his fellows; from life as experienced by the "lower kingdoms"; from the sleeping life in "inorganic" matter; from the intangible life of the "forces of nature"; from what he more or less vaguely regards as "divine" and "infernal" life.

Yet it requires but a modicum of reflection for the human being to see for himself that this basic attitude toward himself and the rest of the Universe is a false foundation from which to live—from which to sow and reap the experiences which constitute his definition of "life." It is easily to be perceived that all these other inhabitants of Nature form the essential elements and ingredients of man's own being. Without them, without all of them, he could not come into being here, or maintain his earthly existence for even a prologue moment.

Our outlook on Life being what it is, our first necessity, from any point of view, is to face the facts. No man can even imagine a vacuity inhabited by himself alone. In the attempt to visualize such a situation to one's self, it will be found that, concurrently with the effort, we have entered a world more thronged, more intimate, more alive, than the one we have essayed to extinguish or to leave. Memory, to one who attempts actually to withdraw from the external world which a moment before had seemed as "real" to us as our own self, though "separate" from us as we from it—"memory" at one bound leaps from back-stage shadowy outlines to the foot-lights of our consciousness, takes the speaking part with ourself as audience and spectator, or at most a spell-bound prompter, and personates our past relations and experiences. Memory, then, is in *fact* no more than reversal, in black on white, of these experiences and relations which before we were endeavoring to impress, as white on black, in the life surrounding us on every hand. What was *intaglio* has suddenly become *relievo*—a mere exchange of roles between actors. Memory is the photographic *negative* of action, the impersonation to us of what was lived *by* us, in the *camera obscura* of our own inmost being.

That "inmost being" is quite other than the human being when

engaged in external action and internal reaction, the alternation between the two poles of our life, which ordinarily seems to us to be life itself. Regarded only from the junction-point of this single digression from the world of sensation, the man of action and the man of memory appear to us, not as our Self, but as an Image and a Shadow which can exchange their counterfeit parts as automatically as the bottom becomes the top, the top the bottom, of a turning wheel. So simple an experiment as this, which any man can perform consciously, and at will, though it is unconsciously the continually recurring experience of every man—so trite an experiment will convince any man that, whatever he may be in *reality,* he is not exclusively the creature of sensation he has imagined himself to be, nor the creature of memory which impersonates his sensations. He perceives two "men," one an objective and the other a subjective entity; two worlds, one external and the other internal, with his Self an inhabitant of both. This experiment, so easily verifiable, is sufficient to break any man loose from his fast moorings to fixed opinions of self, will set him adrift on the ocean of ideas, will give him food for thought.

"Food for thought:" for already he *knows* he is not just an image of the senses, not merely their inner counterpart, the form of memory, painted by sensations. His now the task, to spread the sails of fancy, and try if he can steer a course, not simply drift from one idea to another, as to lost islands, invisible to the senses, uncharted by memory, yet just as real, because just as intrusive and upsetting as his other experiences of life. He finds that he can live in this new world, that it and he are just as real as the other two, which are not yet out of reach, though out of sight because he is not looking at them. But in the world of ideas he finds no more permanent home than in the world of sense or that of memory: here, as there, is a continual alternating current. Has he reached "Journey's end?"

Many men have fancied so, as many others by incessant activity live in the world of objects, of "matter;" as others dwell in the region of memories by abstraction from the world of action. Each man pays a terrible price for fixed tenancy in either of these three worlds, whatever names we give to them, or to our experiences in them—a terrible price for the "good" equally with the "bad" experiences of them.

Take, for illustration's sake, the great man of earth—captain of hosts, lord of possessions, master of youth. This world is real to him. He has power over it, does what he will with it, remembers no other, dreams of no other. He *personifies* sense and sensation; has no knowledge of existence other than in them, no desire, even, to learn

of any other possible existence. The identification is complete, and he is as happy *as he can be,* for the sense of self and the sense of possession are in union—have become one. This is the Materialist, whether sunken savage or civilized product. His knowledge is matter, his religion is matter, his life is matter. Such an one need not be "bad;" he more often is not. He may equally be a great scientist or a great theologian. Speak to him of life after death, of possible *meta*-physical existence here and now, of possible antecedent existence—they have no meaning, no validity to him until he has personified them in terms of matter, condensed them to his own level of experience. The heaven of religions is as gross, as materialistic, as much a region of sense and sensation, as the earthly heaven which the seeker of riches and power here is endeavoring to create for himself. The religionist and the materialist are, the one as much as the other, constitutionally incapable of disconnecting Self from their personification of it in matter.

But these other worlds *are,* though we are blind to them; are elements of our being though we ignore them utterly; and as we starve them of their proper aliment and exercise they cease contact with us, as we have ceased contact with them. Then we disintegrate, whether in our moments of restless inaction, in our dreams, or in old age—and behold, despite ourselves we are in the world of the dead, the region of memory. Where before we personified Nature, now Nature personates us, and we see self reversed. Nature is purging herself of the impressions we made on the life around us, and we are in purgatory. Nature is impressing us with our own countless images. So complete has been the identification that we do not know that we are dreaming, that we are dead. Why not? Because we are still in the world of matter; we are alive; we see what we have always seen; we do as we have always done; self is there and all that self esteemed real is there. How are we to know, in that period of the Soul's *isolation,* when it is sole landlord of the world it has made for itself, what we never learned when we shared life in a world common to others beside ourself?

Just as the world of sense melts into the world of dreams, of memories become alive, so the world of dreams dissolves into the world of fancy, of those false and erroneous ideas with which men ceaselessly clothe themselves. "As a man thinketh, so is he." The words are not a sectarian shibboleth, a religious confession of faith, a statement of psychological science (if any such there be among us), a mere fact in metaphysical nature, as we variously content ourselves with accepting and repeating—they express the *living truth* of the

Soul's own Being: they are the *personification,* in a sense diametrically opposite to our understanding and use of the term, of the Soul's innate power to *take what form it will.*

Every form of Life is a personification: an attempt by Self to express the reality of *its own* unchanging Being in terms of the passing state into which it has entered—whether by its own Will, or as the unwitting victim of the sequence of changed relations incident to some voluntary movement of its own upon another plane. In every case, the voluntary and the involuntary roles are interrelated, inseparable, and therefore interchangeable. By our Will, our knowing power, we make impressions on the forms of Life with which we are for the moment in contact; we cause them to personify us—to see through our eyes, to feel as we feel, to act as *we will.* And then, the reaction: we see through their eyes, we feel as they feel, we act as they will—we personify *them.*

The Theosophist—the true student of Life—sees this personification going on all about him and in himself all the time. Spirit *becomes* matter; matter becomes Spirit, but whether the Soul says to itself "I am Spirit; I am Matter;" or whether the identification, or personification, is so complete that Duality as well as the Trinity is lost—the power to think as well as the power to act, absorbed—in any case it is ever the same Soul, the same Self, and the alternation which produced the absorption anon produces the dissociation: once more Duality supervenes, there is subject and object, Spirit *and* Matter, with Soul as impersonator in the one, Soul impersonated in the other. Soul then *sees* its object, acts upon it once more; the impression is made, and when the impression is restored, Soul is once more deluded by its own capacity to act. It reflects—remembers or fancies—"I am the Actor; I am the thing acted upon. I am the Creator; I am the Creature."

H. P. B. has *personified* for us, as other Great Teachers have endlessly done before, this ceaseless round of *Maya:* "Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities." And we take the personification for the reality!

Looking backward through the lens of memory, each of us says, "I see. I mistook the Image for the reality," never dreaming that each instant as we look outward upon the present prospect, we are doing the same identical thing: we are mistaking the Image for the Reality. And when we look into the future for "the substance of things hoped for," once more we mistake the "evidence of things

unseen" for the Great Unknown Itself, the Shadow for the Substance.

The *Bhagavad-Gita* calls this picture-making, Self-identifying power of the Soul, *Ahankara*—the power inherent in all Life to imagine to itself "I am this, I am that; I was this, I was that; I will be this, I will become that." And this "divine illusive power," says Krishna, "must be *overcome*," that is, *understood,* by each Soul for itself. *All* forms are the production of Soul, personify Soul, impersonate Soul. Our present form is the product of our past forms, their composite Image. Our future form will be the child of the present, as the present is of the past. To be Man, is to have created, to have lived in, to have *outgrown, all* forms. To have outgrown all forms is to "overcome" the Image-making power, and hence to possess the power "to assume any form" at Will. From this point of view, Krishna's power to "*re*-produce myself among creatures" becomes rational—a *personification* of the "Supreme Spirit" which every man *is,* though he knows it not.

"Leaders of Men"

Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"?—H. P. B.

DRIVER, OR DRIVEN?

TO the Soul such ideas as "space" and "time" are non-existent; but the embodied Soul—the human man or woman—defines and distorts this entire round of existence by these circumscriptions. "Space" closes in around us tighter and tighter; "time" is so short we are even continually saying, "I *have* no time." How many persons feel continually driven, *driven,* in "space" so constricted by a daily round of activity that life's pilgrimage becomes like the whirling of a squirrel in its wheel; "time" so curtailed by the very busy-ness and motion of this activity that strength and opportunity for anything outside it appears not to exist.

Pity that a Soul even though embodied should thus lose sight of its own heritage and true existence—*outside* of "space" and "time"! For that is all there is to this phantasmagoria of the "driven" man or woman: a blindness or *losing sight* of the fundamental fact in a welter of relativities. The resulting condition is the development of a kind of false "yoga"—a self-hypnotization by viewing an array of bright, varicolored, quick-moving particles—called ideas or desires —until one is caught in by that very motion and becomes so united with the mass that he himself moves with it, *is* it, as water is a whirlpool under certain supplied conditions.

The only operator who can successfully and permanently bring a self-hypnotized person "out" of that dangerous and enervating state is the person who put him "in"—himself. Interferent stoppage of an acquired motion, or round of life, by *shock* of some kind—accident, illness, sudden obligatory change, or what not—will often supply the needed aid to make a "break." But self-effort is required to take advantage of it. One must recognize the condition in which one has become involved, desire to rectify it, and vigorously set about the rectification. There are many persons, even among students of Theosophy, revolving like mad in a "space" so small that they are like tiny gnats whirling on the point of a pin!

Everybody is really a *Driver.* Nobody needs to feel *driven.* Everybody is a Soul, and to Soul there are no such concepts as "space" and "time"; all is *Now* to the Soul. Whatever the pressures of modern everyday life, whatever its seeming necessities, they can be driven, while the Driver, the calm and puissant Soul sits in the chariot with firm grasp of the reins. The Perceiver is not the things he sees, not what he experiences, not even the usufruct of those experiences, nor changed by them. He *stores* these in the appropriate instrument, thus

evolving better and greater avenues of vision; but He changes not —the beginningless, endless, timeless, spaceless—the Consciousness itself, self-existent, whether there be instruments, spectacles, experiences, or none.

Are there ways to gain orientation, to recover a true sense of relativities, to assert control and finally possess it? Each has to develop these for himself, since each is himself and no other—a particular and peculiar combination of all the qualities and quantities life holds, and thus the *whole* of Life, each one. To start when one wakens for the day, with a brief dwelling upon the idea of one's Soulship, has been found helpful by many. To stop for a moment, even if only in thought, periodically during the day, and inwardly and understandingly assert one's Soul-identity and Eternal own nature, is a reinforcement. To close one's waking day by thinking quietly and purposefully of one's Self as the Driver, and never the driven, is a final beneficence.

Anybody, everybody can do this. It is not a practice for "special persons," requires no great effort, calls for no belief, costs no money, takes little time, though it were well worth the cost, did it call for all of them. Only determination, attention, persistence—these three qualities which all have already in some degree, as evidenced by their display in other directions—these are all that is required. Which shows once again, as always, that the right use of *what we now have* will admit the very illumination of the Soul itself upon our waking everyday life, can we but become convinced of the fact and sufficiently test its verity.

A complete reversal in one's point of view will inevitably flow from this breaking of self-hypnotization as to "space" and "time." The point of view reversed, relativities appear as such—none of them *absolute,* all in the field of vision, but not vision itself. One would go dutifully, competently, usefully about the busy-ness of his daily life—but the *Driver* thereof, never the driven. It is necessary to do this, if one is to live truly a practical life, which is ever and always a *controlled* life. Necessary, too, if one is to help others find themselves; for how can one point out the way save as he has found it? This is a world of *conditioned* existence. To *know* it as such is to be able to see conditions, meet them, overcome them—and thus exemplifying, aid others toward that noble end, the goal of evolution—physical, intellectual, spiritual. This is the true education, the real "culture of concentration."

THE ETERNAL PROCESS

LIFE is one; as witness the countless "lives." Only in and on lives can Life act; only lives can respond to Life. Like the innumerable rays of the sun, which radiate in all directions, is the Monadic Host of the one Monas. "Each life, being part of the whole, carries within it the entire plan to be pursued during the whole period of manifestation. Each life is a copy of the Great All." In the vast sweep, self-consciousness marks the stage of choice and responsibility. Man stands at midpoint, where meet, *in him,* the ascending and descending evolutionary streams. Mentally, Man is the pivot, or hub, around which the machinery of Nature revolves; physically, the crucible, or melting-pot; spiritually, the energic force which turns the cyclic wheels—the fire which transmutes and blends the constituent elements of manifested being. For through Man's being pours the tide of Life, in vast hierarchical range: by his thought is direction given; by his feelings are latent qualities aroused; by his desire and will, are the Life-forces quickened into activity—throughout the lower kingdoms, in the milliards of his younger brothers. By human thought, will, and feeling, is all Nature enriched or impoverished, as Man evolves toward Divinity, or enslaves himself to desires.

The Greek Oracle, of old, admonished: "Man Know Thyself!" Even so, today, does Theosophy enjoin all who would fruitfully understand Life, to study *themselves* deeply, in every department of their natures. The knowledge so gained would be more profound and glorious than is commonly believed, for Man is far greater than he dreams himself to be. Consider the perspective revealed in the soul-stirring words of Mr. Judge: "We are therefore not appearing for the first time when we come upon this planet, but have pursued a long, an immeasurable course of activity and intelligent perception on other systems of globes, some of which were destroyed ages before the solar system condensed." And, in relation to a human mission here, he points again to vistas of the past: "This immense reach of the evolutionary system means, then, that this planet on which we now are is the result of the activity and evolution of some other one that died long ago, leaving its energy to be used in the bringing into existence of the earth, and that the inhabitants of the latter in their turn came from some older world to proceed here with the destined work in matter."

Long, then, has Man been companion worker, cooperating with high creative intelligences in the enterprise of evolutionary progres-

sion. Too often we see ourselves and each other from the purely personal angle, as weak, errant, limited, little dreaming that these restrictions are self-appointed, produced by the perversion of inherent creative potencies. Limitations thus regarded might become the measure of unrecognized innate capacities. All is the result of choice. Being Gods, we choose. Under Karma, the result of choice accrues to the chooser. From the distant past until now, much resulting from our choices has contributed to human woe, and caused all Nature to "groan in travail," the while, our glorious, self-assumed task awaits our awakening to Brotherhood and Duty.

Nothing can change the inherent Order of things. In spite of the ignorance and iniquity of Mankind, Brotherhood still remains a "fact in Nature", the chain of being, unbroken. Though forgetting his exalted mission and privilege, assistance is ever at hand, against that time when Man shall strive to shake off the lethargy of mere sense and sensation and seek return to his "Father's House." "The most intelligent being in the universe, man, has never been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These elder brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind."

This cyclic effort is known as the "Theosophical Movement"—always active, and periodically recognized. It is a Spiritual Movement to arouse the divine knowledge dormant in all human hearts. It calls the sleeping Gods to waken. The ever-waking Ones behind it, being the natural efflorescence of evolution, employ only natural methods. Their Messengers to the world indicate principles and point applications. So this Movement, re-launched in 1875 by Master's accredited Agent, was laid down along *natural* lines: the presentation of Universal Principles first, then particulars. Comprehension of the Doctrine shows each particular to be an epitome of the Universal; grasp of this forms the means of student progress, and provides the basis for successful Lodge work; it synthesizes the Teaching and expands understanding of it, by showing the true end and aim of human endeavor to be one with life's ideal. Man and Nature are not separate. The student's guide and safeguard lies in unwavering concentration upon the purpose of his endeavor.

Robert Crosbie dwelt with emphasis upon this essential, natural

process: the iteration and reiteration of the *Purposes* of the Work. Of this, he spoke as follows: "This is where we stand, and where all true Theosophists should also. If our position is made clear to Theosophists generally, there will be not a few who will see the righteousness of the position. Much of our work in the future will be the presentation of our 'platform'. We have perceived it and given it form; we should let as many as possible know that *it exists for them.*"

Wherever the "Small old Path" is sought, singly, in groups, or in lodges, this is the only method upon which success may be predicated. For it forms the mental model for the cyclic efforts of evoluting beings. Realization of the end and aim comes from *dwelling* upon them. The fiery Life flowing through those words of power can quicken and vitalize the spiritual nature. More, it will attract others who yearn for Truth. Each center faithful to this foundation principle becomes a nucleus of force, shedding light and giving guidance to many. Herein lies practical application even of the knotty subject of "Rounds and Races;" for such application generates the dynamic energy by which Rounds of human experience may accomplish their wonted purpose in the Races: to help the "Great Orphan", Humanity, to find its way Home. This is direct co-operation with Master's Plan. It is the actual acceleration of the evolutionary processes, now far retarded by lack of such co-operation.

As the skilful marksman never permits his gaze to wander from the target, so should the earnest student of Theosophy never lose sight of the object of his alliance. He who would hew to the Line, must cleave to the *Plan* disclosed by the Great Ones. Oft-repeated brooding on those thrice-noble Purposes tends to uplift and inspire, the more each time considered, as new and ever deeper meanings dawn. To thus study and work "to be the better able to help and teach others;" to so labor with others for the amelioration of ignorance and despair, and for the establishment of the principles of Brotherhood throughout the world, constitute the highest objects possible. Desire for individual and personal progress swept aside in this tide of selfless effort, Soul knowledge—so the Teachers have said—will be found to spring up spontaneously, as a natural reaction, "in the progress of time"—a growth the more blessed because unsought for itself.

JESUS: INITIATE AND TEACHER

VIII

THERE is quite enough in the four gospels to show what was the secret and most fervent hope of Jesus; the hope in which he began to teach, and in which he died. In his immense and unselfish love for humanity, he considers it unjust to deprive the many of the results of the knowledge acquired by the few. This result he accordingly preaches—the unity of a spiritual God, whose temple is within each of us, and in whom we live as He lives in us—in spirit. This knowledge was in the hands of the Jewish adepts of the school of Hillel and the kabalists. But the "scribes," or lawyers, having gradually merged into the dogmatism of the dead letter, had long since separated themselves from the Tanaïm, the true spiritual teachers; and the practical kabalists were more or less persecuted by the Synagogue. Hence, we find Jesus exclaiming: "Woe unto you lawyers! *For ye have taken away the key of knowledge* [the Gnosis]: ye entered not in yourselves, and them that were entering ye prevented" (*Luke* xi, 52). The meaning here is clear. They did take the key away, and could not even profit by it themselves, for the *Masorah* (tradition) had become a closed book to themselves as well as to others.

Neither Renan nor Strauss, nor the more modern Viscount Amberley seem to have had the remotest suspicion of the real meaning of many of the parables of Jesus, or even of the character of the great Galilean philosopher. Despite missions, despite armies, despite enforced commercial intercourse, the "heathen" find nothing in the teachings of Jesus—sublime though some are—that Christna and Gautama had not taught them before. The Christian virtues inculcated by Jesus in the sermon on the mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them.

Jesus is tempted on the mountain by the Devil, who promises to him kingdoms and glory if he will only fall down and worship him (*Matthew* iv. 8, 9). Buddha is tempted by the Demon Wasawarthi Mara, who says to him as he is leaving his father's palace: "Be entreated to stay that you may possess the honors that are within your reach; go not, go not!" And upon the refusal of Gautama to accept his offers, gnashes his teeth with rage, and threatens him with vengeance. Like Christ, Buddha triumphs over the Devil. (Hardy's "Manual of Buddhism," p. 60.)

"Let all sins that have been committed in this world fall on me

that the world may be delivered," exclaimed Gautama, the Hindu Saviour, centuries before our era . . . Even the *New Testament* teems with quotations and repetitions from the *Book of the Dead,* and Jesus, if everything attributed to him by his four biographers is true—must have been acquainted with the Egyptian Funereal Hymns. (Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhoods of the Essenes and other mystic communities). In the Gospel according to *Matthew* we find whole sentences from the ancient and sacred *Ritual* which preceded our era by more than 4,000 years. We will again compare.

The "soul" under trial is brought before Osiris, the "Lord of Truth," who sits decorated with the Egyptian cross, emblem of eternal life, and holding in his right hand the *Vannus* or the flagellum of justice. The spirit begins, in the "Hall of the Two Truths," an earnest appeal, and enumerates its good deeds, supported by the responses of the forty-two assessors—*its incarnated deeds and accusers.* If justified, it is addressed as *Osiris,* thus assuming the appellation of the Deity whence its divine essence proceeded, and the following words, full of majesty and justice, are pronounced! "Let the *Osiris* go; ye see he is without fault . . . He lived on truth, he has fed on truth . . . *The god has welcomed him* as he desired. *He has given food to my hungry, drink to my thirsty ones, clothes to my naked* . . . He has made the sacred food of the gods the meat of the spirits."

In the parable of *the Kingdom of Heaven* (*Matthew* xxv.), the *Son of Man* (Osiris is also called the Son) sits upon the throne of his glory, judging the nations, and says to the justified, "Come ye blessed of my Father (the God) inherit the kingdom . . . *For I was an hungered, and ye gave me meat;* I was thirsty and ye gave me drink . . . naked and ye clothed me." To complete the resemblance (*Matthew* iii. 12): John is made to describe Christ as Osiris, "whose *fan* (winnow or *vannus*) is in his hand," and who will "purge his floor and gather his wheat into the garner."

The same in relation to Buddhist legends. In *Matthew* iv. 19, Jesus is made to say: "Follow me and I will make you *fishers* of men," the whole adapted to a conversation between him and Simon Peter and Andrew his brother.

In Schmidt's *"Der Weise und der Thor,"* a work full of anecdotes about Buddha and his disciples, the whole from original texts, it is said of a new convert to the faith, that "he had been caught by the hook of the doctrine, just as a fish, who has caught at the bait and

line is securely pulled out." In the temples of Siam the image of the expected Buddha, the Messiah Maitree, is represented with a fisherman's net in the hand, while in Thibet he holds a kind of a trap. The explanation of it reads as follows: "He (Buddha) disseminates upon the Ocean of birth and decay the Lotus-flower of the excellent law as *a bait;* with the loop of devotion, never cast out in vain, he brings living beings up like fishes, and carries them to the other side of the river, where there is true understanding."

Had the erudite Archbishop Cave, Grabe, and Dr. Parker, who so zealously contended in their time for the admission of the *Epistles of Jesus Christ and Abgarus, King of Edessa,* into the Canon of the *Scripture,* lived in our days of Max Müller and Sanscrit scholarship, we doubt whether they would have acted as they did. The first mention of these Epistles ever made, was by the famous Eusebius. This pious bishop seems to have been self-appointed to furnish Christianity with the most unexpected proofs to corroborate its wildest fancies. Whether among the many accomplishments of the Bishop of Cæsarea, we must include a knowledge of the Cingalese, Pehlevi, Thibetan, and other languages, we know not; but he surely transcribed the letters of Jesus and Abgarus, and the story of the miraculous portrait of Christ taken upon a piece of cloth, by the simple wiping of his face, from the Buddhistical Canon. To be sure, the bishop declared he found the letter himself written in Syriac, preserved among the registers and records of the city of Edessa, where Abgarus reigned. We recall the words of Babrias: "Myth, O son of King Alexander, is an ancient human invention of Syrians, who lived in old time under Ninus and Belus." Edessa was one of the "holy cities." The Arabs venerate it to this day; and the purest Arabic is there spoken. They call it still by its ancient name Orfa, once the city *Arpha-Kasda* (Arphaxad) the seat of a College of Chaldeans and Magi; whose missionary, called Orpheus, brought thence the Bacchic Mysteries to Thrace. Very naturally, Eusebius found there the tales which he wrought over into the story of Abgarus, and the sacred picture taken on a cloth; as that of Bhagavat, or the blessed Tathagâta (Buddha) was obtained by King Binsbisara. The King having brought it, Bhagavat projected his shadow on it. This bit of "miraculous stuff," with its shadow, is still preserved, say the Buddhists; "only the shadow itself is rarely seen."

In like manner, the Gnostic author of *the Gospel according to John,* copied and metamorphosed the legend of Ananda who asked drink of a Matangha woman—the antitype of the woman met by Jesus at the well, and was reminded by her that she belongs to a low

caste, and may have nothing to do with a holy monk. "I do not ask thee, my sister," answers Ananda to the woman, "either thy caste or thy family, I only ask thee for water, if thou canst give me some." This Matangha woman, charmed and moved to tears, repents, joins the monastic Order of Gautama, and becomes a saint, rescued from a life of unchastity by Sakya-muni. Many of her subsequent actions were used by Christian forgers, to endow Mary Magdalen and other female saints and martyrs.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," says the Gospel (*Matthew* x. 42). "Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink therewith to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages," says the Buddhist *Canon*.

At the hour of Gautama-Buddha's birth there were 32,000 wonders performed. The clouds stopped immovable in the sky, the waters of the rivers ceased to flow; the flowers ceased unbudding; the birds remained silent and full of wonder; all nature remained suspended in her course, and was full of expectation. "There was a preternatural light spread all over the world; animals suspended their eating; the blind saw; and the lame and dumb were cured," etc. ("Rgya Tcher Rol. Pa.," "History of Buddha Sakya muni" (Sanscrit), "Lalitavistara," vol. ii., pp. 90, 91).

We now quote from the *Protevangelion:*

"At the hour of the Nativity, as Joseph looked up into the air, 'I saw,' he says, '*the clouds astonished,* and the fowls of the air stopping in the midst of their flight . . . And I beheld the sheep dispersed . . . and *yet the sheep stood still;* and I looked into a river, and saw the kids *with their mouths close to the water, and touching it, but they did not drink.*

" '*Then a bright cloud overshadowed the cave.* But on a sudden the cloud became *a great light* in the cave, so that their eyes could not bear it . . . The hand of Salomé, which was withered, was straightway cured . . . The blind saw; the lame and dumb were cured.' "

When sent to school, the young Gautama, without having ever studied, completely worsted all his competitors; not only in writing, but in arithmetic, mathematics, metaphysics, wrestling, archery, astronomy, geometry, and finally vanquishes his own professors by

giving the definition of sixty-four kinds of writings, which were unknown to the masters themselves.

And this is what is said again in the *Gospel of the Infancy:* "And when he (Jesus) was twelve years old . . . a certain principal Rabbi asked him, 'Hast thou read books?' and a certain astronomer asked the Lord Jesus whether he had studied astronomy. And Lord Jesus explained to him . . . about the spheres . . . about the physics and metaphysics. Also things that reason of man had never discovered . . . The constitutions of the body, how the soul operated upon the body, . . . etc. And at this the master was so surprised that he said: 'I believe this boy was born before Noah . . . he is more learned than any master.' "

The precepts of Hillel, who died forty years B. C., appear rather as quotations than original expressions in the Sermon on the Mount. Jesus taught the world nothing that had not been taught as earnestly before by other masters. He begins his sermon with certain purely Buddhistic precepts that had found acceptance among the Essenes, and were generally practiced by the *Orphikoi,* and the Neo-platonists. There were the Philhellenes, who, like Apollonius, had devoted their lives to moral and physical purity, and who practiced ascetism. He tries to imbue the hearts of his audience with a scorn for worldly wealth; a fakir-like unconcern for the morrow; love for humanity, poverty, and chastity. He blesses the poor in spirit, the meek, the hungering and the thirsting after righteousness, the merciful and the peace-makers, and, Buddha-like, leaves but a poor chance for the proud castes to enter into the kingdom of heaven. Every word of his sermon is an echo of the essential principles of monastic Buddhism. The ten commandments of Buddha, as found in an appendix to the *Prâtimoksha Sutra* (Pali-Burman text), are elaborated to their full extent in *Matthew.* If we desire to acquaint ourselves with the historical Jesus we have to set the mythical Christ entirely aside, and learn all we can of the man in the first Gospel. His doctrines, religious views, and grandest aspirations will be found concentrated in his sermon.

This is the principal cause of the failure of missionaries to convert Brahmanists and Buddhists. These see that the little of really good that is offered in the new religion is paraded only in theory, while their own faith demands that those identical rules shall be applied in practice.

(Collated from the writings of H. P. B.)

(To be continued)

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

MRS. SHERMAN entered the room wearily and sank into a chair. With a grateful sigh she drew off her gloves, and the smart, tight-fitting hat. Marie, who was industriously mastering French irregular verbs, smiled up at her mother, then asked, "Why, moms, what is wrong? You look positively depressed!"

"I feel depressed." Mrs. Sherman spoke with emphasis.

"Didn't you enjoy the tea, dearest? I thought you liked teas now and then."

"The tea was lovely, Marie, and the women, too. They were beautifully dressed, cultured, witty, but the whole thing seemed hollow. We carried on light repartee about the latest books, and thought movements; we discussed the new trend in music; we talked of dress, of plans for the summer, of anticipated pleasures. We spoke about our children—women always do. Then I believe we got onto the subject of the organization of public schools, and the duty of the Parent-Teachers' Association to prevent politics from running the schools. We certainly did not lack for conversation.

"But it was all surface. I feel as though I had spent an afternoon dealing with unrealities. Those beautiful women are painted masks whose end-all and be-all of existence is to present a charming exterior to the world. You wondered what things were fundamental in their lives, what they lived for. Their outer shell was so artificial, that the only way I could think to react was to come home, and do something prosaic, and necessary, like peeling potatoes, or washing spinach for dinner!" Mrs. Sherman ended with a laugh.

"I know, moms," Marie nodded wisely. "I know just how you feel. We girls were talking at school yesterday, and I got that same feeling—a wondering if we were getting anything deep and true from life.

"You know, we all graduate this June, and we were talking about the future. It was surprising how the girls' most inward thoughts revealed themselves. The majority of us are going on to college, but for what different reasons!

"Celia is going to a fashionable girls' school mainly because she was bribed. The bait is a year in Europe if she will stick the four

years and graduate. Celia is beautiful, mother, and she wears heavenly clothes, but honestly, beauty and the desire to have money and clothes is all there is to her.

"Then Martha—she is destined to be a school teacher. She is all intellect, and will spend the next four years buried in books, carrying off scholastic honors, and little by little losing what spontaneity and vivacity she has. It is inevitable if she gets turned loose in some musty college library for four years, and that is just what she intends doing.

"And Annette, mother—why do you suppose *she* is going to college? To get a husband! Really, that is her reason. She is perfectly frank about it, and told us, 'I don't know if I'll have the brains to get through, but I am going to Lindon College because it is easy, and there is lots of social life. I have two friends there now, so I will be sure to rate a good sorority. There are a lot of men on the campus, too, and you know, girls, there really isn't a man in this town worth a second look.' Celia wants a millionaire. She is too well-bred to out-and-out admit that she would marry for money, but she would! Clothes, and cars, and belonging to the right set are necessities for her. She will probably get them, too, for I have seen Celia in action, and when she gets a certain look in her cool eyes, she gets what she is after.

"Alice could almost be stamped 'sweet domesticity.' She has no desire to go to college. She thinks this town is perfect, and can imagine nothing nicer than a bungalow and a baby.

"Martha scorns men who aren't as smart as she is, but she gets excited over Judd Bayard, who is so intelligent that it is like associating with an encyclopaedia to talk to him.

"So there we are, moms, and somehow, none of those aspirations seems very high. Certainly, I don't envy the best any of them may get."

"And you, little daughter," said Mrs. Sherman, "what answer did you give?"

Marie flushed. "I could not come right out and say that my highest desire was to be true to the teachings of Theosophy; that my most sacred trust is to try 'to live to benefit mankind.' Those things you have to keep in your heart, don't you? And only your actions can prove the ideals that you hold. So, while I did not have the nerve to mention Theosophy, I tried to say it in a roundabout way. I thought of June being Mr. Crosbie's 'month,' and said what I wanted to say via him.

"When the girls demanded to know *my* day-dreams, I said that I

wanted to be like a certain man of whom I knew—Robert Crosbie, the founder of the United Lodge of Theosophists. I said that he was infinitely wise, but very simple. He walked as a common man among men, and never called attention to himself. He was kindly, yet impersonal. When he taught, he taught so simply that any might understand, yet the facts he pointed out are the fundamental truths of nature. I told them it was not hero-worship, because I wanted to follow, not the man, but the example he set, the path of the soul he showed, no matter what the circumstances of my life might be. He was no mere *talking* philosopher; he lived his philosophy. He did each thing as it was to be done. He never found any service menial, nor any one's needs not worth consideration, and help.

"Yes, moms," went on Marie, her eyes bright, "I *do* want to be like him, and the whole long line of elder brothers who show where the truth—Theosophy—can be found; who live philosophy; and who recognize that Life is one.

"There, now!" Marie started with new energy. "Let's go apply our Theosophy, and get dinner for Dad and Richard."

NECESSITY OF WORK

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path begins to find it, labor grows more burdensome, while at the time he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work,* and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no tomorrow.—W. Q. J.

SCIENCE AND THE SECRET DOCTRINE

XXII

FACTS are highly vulnerable—fortunately for many popular theories, scientific and otherwise. They can be slain and buried by the proper authorities, their very history hidden from the light of day even like unto the famous "Man in the Iron Mask." But like human beings, they have also the proclivity—unfortunately for their enemies, of *reincarnating*. So with the exposure of Haeckel in the famous case of *Bathybius Haeckelii*. Students of the *Secret Doctrine* will recall the ridicule Madame Blavatsky poured upon this mythical ancestor of all living, pressed into service in Haeckel's infamous and unscrupulous campaign against the morals of mankind. But Haeckel then and for a long time after wore the priestly robes of scientific sanctity, and moreover his name and fame was bound up with the great campaign then on foot against all belief in the Soul of Man. Therefore the incident has been quietly buried—until *The Nation and Athenaeum*[1] revived it, encouraged perhaps by the great turn of scientific knowledge and opinion against Haeckel and all that he represented.

The "animal descent" theory, which Haeckel far more than Darwin popularized, and which he carried to fanatic extremes which Darwin would have been first to repudiate, was built upon a few fragmentary facts which could almost be counted upon the fingers of two hands—with the exception, perhaps, of the "vestigial remains." But it was seemingly so well-rounded, so complete an explanation, that it captured the scientific mind, and those who should have remained judges became partisans. They became all too often *ambushed* sharpshooters, picking off inimical facts as they appeared in scattering single file. Any one knows that a regiment marching thus can be destroyed by a single man. For every fact thought to substantiate the Darwinian and neo-Darwinian theories, there have appeared ten to contradict them; but they have appeared one at a time at the mouth of a fatal defile, and for the most part lie quietly buried. We shall parade a few of their ghosts—which now seem likely to take on a vampiristic life which bodes little good to evolutionary orthodoxy.

One of the prime Darwinian fulcrums, the inheritance of acquired characters, has now become one of its prime perplexities, hav-

[1]March 10, 1928.

ing been almost completely discredited. The last upholder of the theory, Dr. Kammerer, committed suicide upon learning that someone had "improved" the specimens he had been using for demonstration, and had thus put him in an unbearably Haeckelian position. In *Science* for Sept. 30, 1927, Dean Henry L. Bolley suggested that the resistance of a plant to flax wilt is an indication of inheritance of an acquired character. Dr. B. B. Robinson retorted that the theory had been too often disproved.[2]

"Natural selection" has become an equal problem, owing to the fact now generally becoming recognized that most adaptations are no good, and even may be deadly, until completely evolved. Dr. Ludwig Freund calls attention to some insects living upon seals, who have developed the idea of taking a bubble of air with them to live on when their host dives. Obviously this trick had to be fully completed before the species could survive in that environment, and such cases give the death blow to "natural selection."[3] Dr. J. E. C. Haslam describes the life cycle of schistosomes, which begin as worms in human veins, escape into pond or ditch water, lay eggs which hatch a swimming creature which takes refuge in the body of a water snail. There it develops another swimming form which burrows into the human skin and starts over. Nothing of this kind can be explained on "natural selection" or "inheritance of acquired characters," and admittedly so. Dr. Seba Eldridge[4] gives numerous instances of this, some even more striking.

The whole history of every theory which has ever been advanced to *explain* evolution is one of painful modifications, revisions, and in many cases, elisions, until as shown by Dr. Francis B. Sumner[5] the whole thing is on a basis of compromise and uncertainty. He sums up the objections to "natural selection" as: the inutility of incipient stages of changes; over developments and development of useless characters; discontinuity between species; improbability of qualitative changes arising from selection of quantitative grades; the reversion to original types in experiments after a few generations; occurrence of mutational or sudden variations which conformed at once to the required need. The proponents of natural selection and enemies of mutation advance: that the theory of sudden large changes renders more difficult the understanding of harmoniously working organ systems; that paleontology offers evidence for continuous development; that existing geographic variations are often

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[2]*Science,* March 2, 1928. [3]*The Week's Science,* Aug. 13, 1928.
[4]"The Organization of Life," reviewed in *Theosophy,* Nov., 1926.
[5]*Scientific Monthly,* July, 1929.

of the continuous type; that mutations belong to a different class of changes than evolutionary variations; that crossing natural species results differently from crossing artificial races; that most mutational changes are of the nature of losses or deformities.

This war between the mutationist, or sudden change school, and the natural selection, or continuous change one, is paralleled by a similar divergence in matters concerning heredity. By considerable trimming, lopping, pushing, and pulling, Dr. Sumner arrives at a passable syncretism between the two views, wholly theoretical, and inconclusive upon his own showing. Once introduce the *reflection of Dhyan-Chohanic intelligence* which the *Secret Doctrine* states to be at the bottom of all evolutionary changes, and the difficulties immediately become non-existent; "natural selection" is a semi-intelligent adaptation to circumstances, "mutation," one of the processes of bringing it about. The controversy simply vanishes, provided one is willing to sacrifice the mechanistic concept of the "origin" of life in order to get rid of the difficulties; but until that attitude is adopted, ignorance is the price which will have to be paid for prejudice.

Meantime the anatomical considerations bearing upon evolution are undergoing a severe raking over. Dr. Adolph H. Schultz, of Johns Hopkins University,[6] shows that the higher apes have less tail, anatomically speaking, than man himself. In the adult Orangoutan, there are only two or three rudimentary tail vertebrae, while in man there are four, five, and sometimes six.

Dr. Rendle Short, former Hunterian Professor of the Royal College of Surgeons,[7] makes a drastic criticism of pseudo-Darwinian theories based on anatomical resemblances. The blood of apes is highly dissimilar to man's, he says; the Law of Recapitulation is incompatible with an ape descent;[8] and deformities in man are not of the nature of "throwbacks" to ape ancestors, as they should be agreeably to the theory. The foetal ape, he says, is more like a man than the human foetus is like an ape. He could have added the fact noted by Madame Blavatsky, that the older an ape becomes the less human-like it is, while the older a man becomes the less like an ape he is, all of which as she said *indicates the descent of the ape from man.* The commonest human deformities, he says, are hare-lip, split palate, web fingers, club-foot and supernumary toes, yet none of these are ape characteristics. In addition to all this, there is no logical explanation of the development of the human mind in such a different direction from that of the ape. In this he is backed up by a scientific arti-

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[6]*Science,* Nov. 16, 1928.
[7]*London Daily Telegraph,* March 5, 1929.
[8]See *Secret Doctrine,* II, 187.

cle in the *Los Angeles Times* of May 5, 1929, which states that while some resemblance physically can be found between ape and man, the stumbling block is to account for the latter's singular habits and behavior.

Going back further into time, Prof. A. N. Burkitt, of Sydney University, has found such massive jawbones in contemporary New Caledonians, that he suspects that the famous "Heidelberg Man" whose cranium is unknown, but whose jaw is heavy, did not necessarily have a gorilline cranium, since the New Caledonian natives have brains quite as large as contemporary Europeans.[9] In other words, there is no longer any evidence to show that this very ancient supposed "caveman" was really of lower type than the fairly high quality natives of New Caledonia, or that he had less brains than the modern man. But much has been made of that Heidelberg jaw in favor of "ape ancestry!" The famous Java *Pithecantropus* and the Broken Hill skull of South Africa, each show the combinations of a modern type of leg with an "ape-like" skull; which has led to doubt in both cases as to whether leg and skull belonged together. The similarity of cases, it is said, is too much for coincidence, and we must admit the queer combination.[10] Then the query arises, *how and when was that leg developed?* Were these specimens of a high type race with atavistic skulls, or were they a degraded race with leg structures atavistic to higher and older ancestors? The latter is probable, in view of *Secret Doctrine* teachings; but either alternative is a lethal blow to animal descent ideas, owing to the vast age ascribed to the specimens.

A very similar case is reported from China.[11] It appears that the Chou Kou Tien jaw, "ape-like" in structure, nevertheless possessed of human type teeth, was probably a large-brained form, having a capacity well within the normal variation of present day man.

One of the most crushing upsets is the reversal of the ages of the Piltdown man and the Pithecanthropus in the geological scale.[12] Students will remember the famous controversy over the jaw of the Piltdown man, and the fact that it was at last admitted to be a quite modern type of mankind. Owing to its superiority over the Java "ape-man" it was up to now considered much younger, in spite of the fact that the Java specimen was much more lightly buried. Now geological *fact* has its innings, and the superior type is admittedly the older. It is exactly so with many another case, jammed by force and violence into the mold of scientific preconception. For

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[9] *Science*, Oct. 26, 1928.
[10] Do. Oct. 5, 1928.
[11] *Science*, June 28, 1929.
[12] Prof. Henry Fairfield Osborn, *Science*, Feb. 22, 1929.

instance, according to the *Los Angeles Examiner* of June 16, 1929, the Glozel pottery "fake" was only discovered by finding a *modern* finger print on one of the specimens. *Yet the very point at issue is the existence of modern men in older times;* if, as H. P. Blavatsky inquired, a point is assumed *a priori* proven, and all evidence against it rejected, how is any conclusion but one to be arrived at? The history of evolution abounds with such intellectual murders.

Meantime the origin of man is placed with stubborn authoritativeness in no less than four different locations; in North Africa, in the Kalihari Desert, in Central Asia, and in Europe. Dr. James H. Breasted claims that man appeared suddenly and had a continuous development thereafter. The geological strata "known" immediately to precede him, give no evidence of his tools.[13] But is not this *prima facie* evidence, not of a sudden development, but of origin on lands undiscovered—sunken Lemuria and Atlantis, as the *Secret Doctrine* teaches? Small wonder that Prof. Edgar Dacque[14] is moved to remark that "man is an original form of life which has existed from the earliest times;" that there are traces of him before the ape, and that the ape is his descendant—as every Theosophist knows to be the case!

The tide of scientific misgiving has perhaps swept to its most recent crest with the remarks of Dr. Austin H. Clark, of the Smithsonian Institution.[15] Dr. Clark in brief contends that man as he first appeared was substantially the same as he now appears; that the whole picture of life was present from the beginning, subject to but minor modifications; that the discoveries made in British Columbia by Dr. Charles D. Walcott prove the present gaps between species to go back to Middle Cambrian times. Dr. Clark's remarks were presented under the auspices of the *Quarterly Review of Biology,* edited by Dr. Raymond Pearl. So long as science clings to the animal descent of man, or even to his common ancestry with the animal, the tumbling facts of the future will create only a chaotic patchwork fit but for the dust-bin. But accept the Theosophic world-history—the spiritual-astral descent of man, gradually crystallizing into the physical; his presence on earth in similar form to that of today for 18,000,000 years; his use by the forces of nature as the *storehouse* for the basic biologic mechanisms of animal creation, and his *metaphysical* progenitorship of that creation—so far as the mammals are concerned; the *direct* descent of the anthropoids from him; the

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[13] *Los Angeles Times,* April 21, 1929. [14] *A. P. Dispatch,* Berlin, April 4, 1929.

[15] Press of January 22, 1929; *Los Angeles Times, Los Angeles Daily News,* Jan. 21, 1929; *Washington Star,* Jan. 20, 1929; *San Diego Union,* July 7, 1929.

presence within and behind the visible world of *intelligences* of all grades, whose half-successful, half-abortive efforts create the anomalies in the lesser developments of evolution—and the chaos becomes a mosaic of *actual* history; a history moreover which is indispensable to the future of the race, since in it are contained the monitory signposts for the progress of the Ego through the countless incarnations of the future!

FAMILY DUTY

Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures, and in enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges of the nation and using them as a means for the performance of *Dharma.* If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy,* purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance common to all human beings.—W. Q. J.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 212 to p. 252, Vol. I).

By W. Q. J.

FROM p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

What are Elementals? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *page 221,* where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma *(19th line, p. 221),* which they have to work out during every cycle. As it is said, lower on the page, "A Dhyan Chohan has to become" such, it must follow that even a Dhyan Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

Man's Great Destiny. Following the argument hinted at about elementals, on *p. 221,* it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

That High Spirits Work on Earth in bodies of men, while those spirits are still in the highest spheres, see *V. I, p. 233-234 and notes,* also *note p. 235.* On *p. 233* it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the cor-

*From *The Path,* January, 1892.

rectness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all around was still, had a "status and function" in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—"The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved."

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

Loss of the Soul. The possibility of the abandonment of the body by the soul is outlined on *page 234, V. I.* thus: "The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc." And at the end of the note on *p. 235* it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: "For this occurrence is found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'* " From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

The Necessity for Individual Effort. This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244,* in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*" (Italics are mine). If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behest. The

willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."

Only Three Dimensions of Matter. The "fourth dimension" is combatted on *pages 251-252 et seq.:* "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." *p. 254.*

From A Student's Notebook

Self discipline is the truest and most effective kind. It will not be rightly directed, however, by one who considers himself from his own point of view alone. How do others consider him, and why? How still others more remotely connected? How the world at large? These questions answered as honestly as may be, and the resulting combination merged, he is able to contrast the concensus with his own opinion of himself, strike a balance—and set to work intelligently at self-discipline. Thus synthesizing, one may well find that many a self-satisfying quality or mode is other than it seemed; and perchance some little-considered or even ill-considered element or expression of the nature calls—not for eradication, but for preservation and development. It is like examining a "specimen," taking testimony thereon, drawing out the facts, putting these together, and weighing them in the scale of proven principles. The exercise is salutary and greatly worth while. *Final results:* here is old Mr. Human Nature again, not unique, not "different." He is *all* there—every quality developed since man was man. What a lesson in Brotherhood! How separative, to think so much about one's self and one's progress, when there are so many other selves to think about and help!

SOME QUESTIONS ASKED

A CORRESPONDENT asks: "Just what was the difference between the three classes of Monads spoken of in the *Secret Doctrine?* What was the difference between the reincarnating Egos and the 'Mindless men,' and between both of these and the mysterious 'Sons of Wisdom?' In other words, what was the difference between the 'men' of the first, second, and third *Rounds* of this *Manvantara,* or the 'men' of the first, second, and third *Races* of this present Fourth Round? And what became of the 'Mindless men?' "

Another student inquires: "Help, please! What is the difference between the astral body before birth, during life, and after death? What is the difference between the 'astral *body*' and the 'astral *man?*' And between these and the *Kama-rupa?*"

Still another writes: "What is the difference between a Monad, an 'elemental,' a mineral, a vegetable, an animal, a man, a Mahatma, and a 'God,' or *Dhyan Chohan?*"

First, would it not be well to observe that these, like very many other questions, relate to the "difference" between this and that; and to consider why it is that *differences* seem so much more important to us than similarities? Theosophy is the philosophy of synthesis or Unity—because it is from Unity that all differences arise, in Unity they all exist, and to Unity all differentiated Units return, whether consciously or unconsciously; because each Unit is at all times, whether aware of the fact or not, an integral, indissoluble fractionation *in,* not *of,* that ever-existent Unity. We can never realize what is implicit in Unity from any separative point of view, or study, or conduct, but we *can* understand all differentiation or "differences" from the basis of the Unity briefly outlined in the "three fundamental propositions" of the *Secret Doctrine.* Unity is *absolute;* all differentiation is relative, continuous, sequential, therefore cyclic. The one is unconditioned Being, the other conditioned consciousness. Therefore it is that H. P. B. remarks in the *Secret Doctrine* (I, 238):

> ". . . the whole secret of Life is in the *unbroken series* of its manifestations: whether *in,* or *apart from,* the physical body."

Second, being ourselves in the *human* stage of "conditioned existence," that is our *normal* point of view, of study, of conduct. We have ourselves to "bear this constantly in mind" as she says she is obliged to do in writing for us (I, xlvi), and thus to realize that our *human* nature unconsciously governs us, so that we naturally look at

what has been, or is yet to be, solely from our present point of view —that is to say, we try to understand what is beyond the horizon of human life from within that horizon. She has come into our world and speaks to us in our terms, of other worlds and their inhabitants, of other stages of evolution in which those beings are now engaged—worlds and stages through which we have passed, or through which we have still to pass. She had to descend from her world to ours in order to come within hailing distance of us; we have to ascend to her plane of perception, to regard Life and its unbroken series of manifestations from her point of view, if we are to come within hailing distance of what she *means*—if we are to understand what she says as *she* understands it. How we are to do that, she illustrates by an analogy (I, xxxix), and she provides us with a telescope of three lenses without, a microscope of three magnitudes within, with which to view that *terra incognita* of the "Ever-Becoming." The three fundamentals are the aids to higher vision than is possible to the human being left to his own resources—as witness human religion, human science, and human philosophy, in comparison with the *Secret Doctrine*. She says that in *Isis* she gave "one turn" of the seven Keys—the Key of Cycles, with Adepts at one pole and Humanity at the other, with hints of the many intervening orders of being up and down the Ladder of Life between these two poles. She says that in the *Secret Doctrine* she has given "a second turn" of the Keys to the Mysteries—the Key of Spiritual-Intellectual-Physical evolution, by showing stages past and stages to come of *all* beings, Man in the Fourth Round or stage of his evolution in especial. The *universality* of the Doctrine is unmistakably set forth in the "third fundamental," and is specifically put in words which resound with the diapason of the "music of the spheres," the countless crores of beings, in paragraph 6, pages 274-9 of Volume I. A single sentence gives the *key* of the Divine Harmony:

> "For each of these beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

The three modes, or planes, of thought possible to the human being are clearly and carefully, if concisely, set out in Volume II, page 335. Only from the *highest* of these, that which she calls "the purely Divine or Spiritual," is it possible to get glimpses of "the Man that was, that is, and will be, for whom the hour shall never strike." "Human nature" impels us to study her words, spoken from this highest human plane, either from the "realistic", *i. e., materialistic,* or from the "idealistic", *i. e., religious,* point of view. Each

has to use his own Will to reach "the purely Divine or Spiritual" point of view.

How are we to make the transit from the "idealistic" or theoretical point of view (represented by scientific hypotheses and religious symbolism) to the "purely Divine or Spiritual?" By inductive reasoning from physical facts, as scientifico-philosophers attempt? By religious speculations, based on the text of some Scripture, vivified by some personal psychological experience? The one can give us vague glimpses of our past, the other equally vague glimpses of our future, both as reflected in the discolored and distorted lens of the present, and therefore wholly unreliable—as witness the constantly changing schools of the one, the constantly changing sects of the other. How then?

By Correspondence and Analogy: "That which has been, *is,* and shall be;" "as above, so below;" "Nature is *ever-becoming.*" "*Analogy,*" says H. P. B. (II, 153), "is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries." The questions asked, with which this brief paper begins, relate both to the *primal* and the *final* Mysteries of our *present* being. The answers to them can only be found by each man by study of the Macrocosm and its reflection, or correspondence, in himself. There is nothing in Nature that is not in him; there is nothing in him that is not in Nature. The *Secret Doctrine* overflows with physical, metaphysical, and spiritual, with geological, biological, and anthropological facts, reasoning, analogies and correspondences, to evidence that there is but One Life, One Law, One Process eternally at work. This Unity in Diversity is to be observed and studied in Nature without, and in Self within, till the Identity of the SELF is perceived, is *realized.* If, in our studies of the *Secret Doctrine,* and of our own life, we fail for one instant to bear constantly in mind that *identity,* in that moment we fall from the Divine to the merely idealistic or realistic point of view—and so fail for the time being to *unite* our effort to learn with her attempt to teach: the *Secret Doctrine* becomes a biography instead of an *autobiography.*

Taking up the questions asked, in *inverse* order, some suggestions and references to the *Secret Doctrine* may be helpful.

Man and everything else in Nature is first, last, and *all the time, Spiritual in essence,* that is Monadic, the *manifesting* SELF. (I, 277-8). Whether called Dhyan Chohan, "God," *Mahatma,* man, animal, vegetable, mineral, or "elemental," they represent SELF *individualized,* SELF partly individualized, or SELF in process of indi-

vidualization (I, 17; I, 174-5)—and these are the "three classes of Monads." The terms therefore stand indifferently, according to the sense intended to be conveyed in the context, for *Spiritual* Beings in one or another stage of "evolution;" for the particular stage in question; for the form and nature acquired and manifested, *i. e., predominant,* at any particular stage. In one class of Monads the Spiritual predominates throughout the entire cycle of evolution, or Manvantara. These are the "elect" who were (and are) the Guides of *our* period of evolution, as the elect of our life-cycle will become the instructors of our less progressed "younger brothers" in the next great Manvantara—the monads of the third class in this present "cycle of incarnation." And who are the second class of monads? *Ourselves,* in whom neither the purely Spiritual nor the purely Physical predominates, but the Intellectual or Psychic. The "purely Divine" element predominated in us (if we can say "us" at this stage of Evolution) till the middle of the Third Round, when the evolving physical (astral) activities of the monads of the third class roused us from our Nirvanic condition, and woke in us our Intellectual and Psychical nature, since which time we, as reincarnating Egos, have been the "connecting link" between "Spirit and Matter." In "man" as he now is, the third class of monads and the first three Rounds of evolution physical are represented in our three lower "principles;" in our three higher "principles" are represented the monads of the first class. Present "man" is, then, a monad of the second class, in the fifth sub-stage of the fourth stage of *individual* evolution, in "coadunition" with all the monads of every grade and degree of *their* evolution; in "consubstantiality" with those of the first class at his highest, with those of the third class at his lowest, with those of his own class at his average. He is in the very midst of the "Great War" pictured in the *Bhagavad-Gita.* From the middle of the Third till the middle of the Fifth Round our Egos constitute the axis or turning point of all evolution, for in us "are inextricably interwoven and interblended *at every point*" all three lines of evolution (I, 181). Hence present "man" is represented by "Lower Manas" or "Kama Manas," for each and all are "overshadowed" by Spirit, and involved ("incarnated") in Matter—or "elemental evolution" of the monads of the third class. If he is to become one of the "elect" spoken of, each "striver for perfection" has to *extricate himself* from this *dual* condition of human consciousness. How is he to accomplish this? "He has to sacrifice *himself to himself* in order to redeem all creatures" if he is to "resurrect from the many into the *One Life*"—to become himself a "Monad of the *first* class" in the next Manvan-

tara. (I, 268). This latter reference gives a "panoramic vision" of the "Eternal Pilgrim" as he *is,* as he *will be,* or as he *will become,* if not in the present, then in a succeeding Manvantara of the eternal process.

"Kama-rupa" represents the "*failures* of Nature"—at large or in the individual. It represents "Matter" whether in process of disintegration or *in abscondito: reversion* to the preceding state or condition, instead of progression to a higher. For suggestive hints as to these "failures," read I, 188; II, 232-3 foot-note. Many mediums, psychics, and practitioners of "Yoga" are in process of this very reversion. *All* the "reincarnating Egos" represent, in another sense, *individual* "failures" to achieve the condition of monads of the first class, the "perfection" indicated by such words as "Liberation," "Nirmanakaya," "Nirvanee," etc., and represented on our Earth by the *Mahatmas.* See in this connection, II, 77; 79-80; 93-4.

The "astral" or *purely* Physical represents the *evolution de nouveau* of "Matter," as "Kama-rupa" represents atavism or reversion —and this whether related to the beginning of a solar system, of a "planetary chain," of an "earth" or "Globe," of a "Round" or "Race," of the three "elemental" or the three physical Kingdoms, or of the "astral body" of an Ego on its way to "reincarnation." It is the successive steps of integration, as opposed to the successive stages of disintegration, whether of forms or states of "Matter." Those processes went on in Nature *before* we were *aware* of them, hence "outside" of us; now they go on "within" us, equally without our consciousness. In the one case they were the evolution of the *bhutas*—Elements ("elementals"); in the other they are the evolution of the "principles", or constituents of our present "*human* nature." *After* death—of a man, a race, a planetary chain, or a solar system—they represent successively "Matter" in its stages of dissolution. See in this connection, I, 116 foot-note; 370-71; 172 foot-note; II, 69 foot-note; 309-10 foot-note. All these apply to the *constituent monads,* as well as to their aggregations. Those monads which return or *revert* to this condition of "*laya*" are said to "slumber in unconscious inactivity between the Manvantaras" (II, 57, Commentaries in the text, and the first three foot-notes).

The "difference" between the "reincarnating Egos" (monads of the second class) and the "Mindless men" (monads of the third class) in the first three Rounds and Races, and the "difference" between both these classes and the "Sons of Wisdom" (monads of the first class) was a difference in degree of evolution at the close of the *preceding* Manvantara—a difference in *states of consciousness.* The

first class remained as it was and is; the second class gradually *descended,* the third class gradually *ascended,* until the *junction point* was reached, when they entered into *union,* the lower being absorbed in the higher consciousness, the higher being involved (incarnated) in the lower—and that is the "human nature" and *human* being of today. Read II, 161; 167; 241-2.

How was such evolution, amalgamation, union, possible? Read II, 86 bottom; 116; 132 top; 164-6; 173-4. It occurred *collectively* in the past; it is going on *individually* but for the most part unconsciously in all men since the middle of the Third Round and Race—just as changes in our "Principles" go on unconsciously to us physically; as the formation of the *Kama-rupa* goes on *in* us astrally; of the *devachanic body* psychically; goes on in us *consciously only* in the formation of the "*Nirmanakayic* vesture;" goes on through our feelings, our desires, our thoughts, our *Will,* or *Power of Thought,* as the case may be: II, 173; I, 17—"by *self*-induced and *self*-devised efforts (*checked* by its Karma)."

Love of Truth

Absolute truth is *the symbol ofEternity,* and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands.—H. P. B.

WHAT IS THE "DWELLER?"

WHAT is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which anyone may live.

When the student has at last gotten hold of a real aspiration . . . and has also aroused the determination to do and to be, the whole bent of his nature day and night, is to reach out beyond the limitations that have hitherto fettered his soul. No sooner does he begin to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the *minor dwellers* of the threshold are aroused, and they *in temptation, in doubt and confusion,* assail him. He only feels the effects, for they do not reveal themselves as shapes. But persistence in the work takes the inner man further along, and with that progress comes *a realization to the outer mind* of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may, which is specialized for each student by the tendencies and natural physical and psychical combinations that belong to his family and nation.

"No earnest one who feels called to work persistently for the good of humanity, and not for his own, need fear aught that heaven or hell holds." The minor dwellers have to be met and conquered; as long as we stay on *their* plane and dally with them, they will be with us. We must rise above them in thought and effort to *our* proper plane where they have no power over us. Each student has his own particular kind of minor dwellers, and no one kind is any better than any other kind, hence we ourselves need to be charitable to the weaknesses of others. We do not look upon our own weaknesses in the same light as we regard those of others. Compassion *understands,* and seeking nothing but desiring to help—does so.

The *Voice* says: "Compassion is no attribute. It is the Law of Laws—eternal harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE."

—ROBERT CROSBIE.

ON THE LOOKOUT

The Procession of Cancer Illusions

Study of the nature and characteristics of cancer show it to be a very archetype. Cancer seems indeed as though it were a species of physiological cesspool into which our iniquities tend to descend for their final elimination. This view gains much color from the endless procession of so-called "cures," which, one and all, turn out to be illusionary. It is only two or three years since the "discovery" of the cause of cancer by Gye and Barnard was to have liberated the race from this fearful scourge. That find is no longer heard of, and Dr. Shields Warren, in a lecture at Harvard Medical School, quoted in *Science,* April 5, 1929, remarked that the work had not been confirmed. He also spoke at some length upon the unsolved nature of cancer and its cure. Civilization, he said, had been blamed for this disease, but this was only a theory. Chronic irritation causes many cases, but, on the other hand, many types of chronic irritation do not cause cancer, and cancer occurs where there is no such irritation. The word "irritation" is used in its physiological sense.

Various Opinions

Dr. Maud Slye's experiments on mice, says Dr. Warren, appear to show that cancer is hereditary, but her methods are not applicable to human beings. Incidentally, no disease in the world has caused such a holocaust of animal lives as has been due to the use of vivisection in the search for a cure for cancer, and cancer has become worse and worse as the torture went on. All this is "hot-housing" cancer-germs. Even from the standpoint of science itself, they are but multiplying and releasing hordes of infinitesimal bacteria.

It was announced in the press of Dec. 27, 1928, that Prof. Gustav Klein, Vienna, had found a cure and hoped to have a healing serum by the spring of 1929; a hope which has not been realized.

Dr. Ellice McDonald *(Science,* Dec. 28, 1929), thinks that cancer is associated with and possibly controlled by relative alkalinity of the blood. Nothing useful has as yet evolved from that theory.

Dr. Raymond Pearl, it was stated in the press of Feb. 7, 1929, had evolved a new method of cancer treatment, which was being tried on selected patients. At the time of writing, six months later, nothing more had been developed on this, either.

Dr. McDonald, in another article *(Science,* Feb. 15, 1929), stated

that experiments had been made which showed the possibility of influencing cell conditions by environmental changes without destroying the cell itself. Cancer being essentially a process of abnormal cell division, this line should offer much hope, but so far has produced nothing.

According to the *Los Angeles Times,* May 28, 1929, Dr. Ivanitsky, of Teheran, Persia, also claims a cancer cure, and investigation is being made by British, German, and Persian doctors.

SUSCEPTIBILITY TO CANCER

Dr. William J. Mayo *(Science,* June 7, 1929), says that the increased susceptibility of the race to cancer must be the cause for the great increase of that disease. In no other way can we understand why 90% do not have cancer and 10% do. This "explanation" has the merit of truth, but what is the nature of that "susceptibility?" What is there in our prevailing habits of living and of thought which produce it?

Dr. Leopold Stieglitz states that we need a Pasteur to solve the cancer problem; that is to say, a man free of preconceived notions and prejudices, and not a man of medical training seeking to explain it by the old methods. Annie Riley Hale, a journalist, suggests that the effects of vaccinations and inoculations on the human body in this connection, be investigated. Dr. F. P. Millard and Sir. William Arbuthnot Lane are both of the opinion that "cancer will be cut in half whenever inoculations are abolished." The latter does not look for any abatement of cancer "while inoculations and cancer surgery are so profitable."

CANCER AND THE EMOTIONS

From the *Washington Evening Star,* August 20, 1927—Doctors Douris and Mondain of France have found it possible to diagnose certain diseases by examining a drop of the blood serum from the patient, particularly with regard to incipient cancer. The section of a dried drop from a healthy subject is like a slice of lemon, with a regular pattern. In a cancerous subject, it is irregular. If this be true, it is evident, first, that cancer is the result of a general physical condition, and not of a localized irritation; second, that it has a breaking down effect upon physiological body patterns. Theosophically considered, the form into which any part of the body or any part of its substances falls, is the physical projection of an astral pattern, and,

says Theosophy, astral patterns are controlled, created, or destroyed only by thought, will, and feeling.

Turning then to *The Week's Science,* Nov. 26, 1928, we find that Doctors R. Heilig and H. Hoff have discovered by experiment that many violent emotions, especially the most unpleasant, may so alter the body as to give germs easy access.

Mental Elements

According to the *London Times,* April 16, 1929, Dr. H. P. Newsholme believes that many diseases are caused by the mental elements which have been thought to be the result of germs of other physical agencies.

Medical men are familiar, or should be familiar, with the disease of false rabies, purely a psychological effect of fear, subsequent to being bitten by a dog thought to be mad. What shall we then say of such utterances as those of Col. James F. Coupal, formerly physician of President Coolidge *(Los Angeles Times,* Sept. 23, 1928), who urged the doctors of the Wisconsin Medical societies "to disregard campaigns started to hush up cancer," and to make an effort to see that every man over thirty-one should entertain "an utter fear of cancer?" A French specialist, quoted in the *Washington Post,* July 29, 1928, thinks that cancer is caused by emotional excesses. The whole body, he says, is affected by "etheric action"—whatever that may mean—due to emotional excesses. Much of this sounds very like a scientific version of the destructive astral effect of emotion, warned against by Theosophy.

"Sleeping Sickness"

Investigating the relation between disease and mental capacity *(Manchester Guardian Weekly,* Sept. 11, 1928), Dr. S. Dawson, of Glasgow, finds that the powers of thinking are affected only temporarily by various physical conditions. Permanent effects are caused by alcohol, various drugs, too much fatigue, some bodily injuries, and some diseases, the principal one of the latter being sleeping sickness, which usually affects morals as well as intelligence. One wonders what the effect upon the future of the American race of the fearful types of liquor so widely consumed under "prohibition" may be. In the *New York Times,* 1928, Dr. S. Dawson reports that sleeping sickness frequently arrested or retarded mental development, also resulting in a great change of character and disposition. There is a very significant connection here.

Dr. H. P. Newsholme *(London Times,* April 16, 1929), says the

Encephalitis Lethargica, or sleeping sickness, though generally ascribed to infection, often follows some mental shock, or is connected with a long period of unhealthy mental life. In fact, this disease appears to be peculiarly a physical-mental trouble. Others have found it to be sometimes caused by a disgust with life on the part of the patient, a type of mental suicide. According to the *Daily Telegraph,* Oct. 3, 1928, it is now no longer generally considered to be due to influenza, though some think it associated therewith.

The investigations completed by the University of Wisconsin show that "sleeping sickness" is spreading rapidly throughout the United States, a problem which, it is said, baffles the medical profession.

Disease and the Weather

Dr. G. Schorer, Swiss medical man *(The Week's Science,* July 16, 1928), claims to have found that feelings of ill health and distress are always accompanied by excess of negative electricity in the air, and vice versa, results varying considerably with individuals. The hypochrondriac who predicts turns in his particular affection by changes in the weather has always been despised by medical science, but it seems that the shoe is about to be placed on the other foot.

According to the *Los Angeles Times,* May 27, 1929, Dr. J. E. R. McDonagh believes that fundamentally, there is only one disease, which is due to the loss of electrical balance in the body, and that if resistance is high enough no kind of infection can get started. This is a close approach to the theory of Count Mattei, so abused a generation ago by the medical fraternity. A Mahatma wrote that no man could perish of a disease unless having the seeds of it in him from birth, and by "seeds" was not meant physical germs, but the hidden astral *skandhas* brought along from other lives, perhaps suppressed, perhaps added to by the course of thought, will, and feeling in this one. Since *vital* electricity is a living power, the connection between disease, bodily electricity, and thought, will and feeling, is clear enough. It is needless to remind Theosophists of Madame Blavatsky's oft repeated and reiterated statement that "Life is Electricity," and that the physical aspect of vital action is electrical in its nature.

Medical Rebels

According to the *Los Angeles Times,* May 28, 1929, Dr. H. G. Mehrtens, Stanford University Clinic, has been trying the application of abnormal temperature, or artificial fever, to patients, with remarkable success. Yet almost up to this hour, the medical profes-

sion in general has sought to suppress fever without the slightest recognition of its salutary value, and in spite of the obvious fact that it is not a disease in itself, but solely a symptom.

Writing at some length in the *Los Angeles Times,* Mar. 20, 1929, Dr. Lovell discusses disease cycles and recurrences, stating boldly that recurrences are often due to suppressions due to dope, pills, and serums, which drive disease away for the time being, but which inevitably recurs. While Dr. William Salant, University of Georgia Medical School (*Science,* Dec. 28, 1928), questions the basis of drug healing, saying that the effect of a dose of medicine depends not only on the chemical makeup of the medicine, but also on alkalinity of the blood and the particular balance of certain blood elements in the body. This is a severe condemnation of the administration of drugs by rote, which is the standby of most medical practice.

According to the *Manchester Guardian Weekly,* July 27, 1928, electricity and radiation treatments have dangerous tendencies in addition to repressive effects. A resolution was carried in the British Medical Association to safeguard the use of these methods in unskilled hands, due to ill use, even death, which have resulted.

Medical Humor

Dr. Morris Fishbein, Editor of the *Journal of the American Medical Association,* unburdened himself recently of the sentiment that orthodox medicine was not greatly concerned over the prevalence of quackery. Dr. Fishbein had more than one remark of real worth to make, however; noticeably a denial of the purported "discovery" of the influenza "germ" which had just set the press agog. It was, he said, the same germ which had been isolated in 1918; and the medical profession does not at present hold out any hope for an influenza vaccine. Nevertheless, although Dr. Fishbein did not say so, the medical supply houses are reaping rich dividends from the sale of "influenza vaccines," along with a nauseating variety of similar preparations which, though possessing all the viciousness of recognized serums, have not even their actual physically protective powers.

Perhaps one of the most important remarks made by Dr. Fishbein was to the effect that "the public should be made to understand that sickness is inevitable, and that provision should be made for it." "The education of the people in sound methods of living, and in an understanding that savings accounts should be maintained to provide for medical care when the need for it comes."

It would be interesting to know what Dr. Fishbein means by "sound methods of living." If the actual policies advocated by allopathic doctors are to be taken as indicatory, it means living day and night in dire fear of "germs," and rushing to doctors at the slightest provocation in order to have one's body filled with animal injections. As all "cults" which have as their basis the inculcation of moderate and healthful diet, fresh air, and exercise, are stigmatized as "quacks" by the good doctor, it is hard to discern any other meaning in his words. *The fact that a sound body, untouched by medical meddling, is regarded by organized medicine as a dangerous possession,* to be rendered illegal wherever possible, ought to show all men the true worth of that type of medicine.

DR. FISHBEIN ON "FAITH HEALING"

It is interesting to note that "faith healing" cults came in for an unmerciful lacing at Dr. Fishbein's hands. But it is curious that some time before his lectures the following had appeared in the *Literary Digest* for Nov. 9, 1929:

> SCIENTIFIC MIND-CURE—"Mind-cure" is rising from the realm of doubt and becoming a part of scientific medicine, Dr. William A. White, superintendent of St. Elizabeth's Hospital, Washington, D. C., told physicians at the New York Academy of Medicine recently. Says Science Service's *Daily Science News Bulletin* (Washington):
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> "In properly selected cases, properly trained physicians are able to cure disease by treating the minds of the patients, Dr. White explained to the doctors who had gathered to learn the latest facts of psychotherapy. 'One of the most general functions of the human mind is to smooth out inequalities of emotional balance. The healthiest and most normal mind is the mind which is most continuously in a state of emotional equilibrium,' Dr. White stated. 'A person whose emotions are evenly balanced does not see things out of focus. He is not overly anxious or overly solicitous. He is not too severe nor too complacent. His emotions are reasonably adjusted to the situation as it actually is. He does not see enmity and antagonism where it does not exist, nor does he fear dangers which are only made of thin air.' The psychotherapist should have a mind of such type. 'The whole psychotherapeutic movement is tending in the direction of facts rather than, as in the past, in the direction of mysticism,' Dr. White said."

Certainly Dr. White cannot be accused of any "cultist" leanings—far from it. Most readers will live to see the time when "faith healing"—embellished liberally with Græco-Latin terminology—will be

an accepted and important part of orthodox medicine; which meantime will continue to speak contemptuously of the "benighted superstitions of the past"—under their *former* names. It is already the case in many quarters.

Out of Nazareth

Nevertheless, the following happens to be mostly true:

> When any new discovery is made in medical science or indeed in any of the sciences related to medicine, some quick-thinking quack promptly adapts that discovery to exploitation in the field of health. Thus radium, ultra-violet rays, electricity, glandular extracts, vaccination made from killed bacteria and inoculated, and even the radio have been used by the quacks for their personal gain.
>
> The modern quack plays particularly on the activities which represent current desires. If women want to be thin, he is ready with a tablet containing dangerous thyroid extract to aid them in their quest. He prepares strange mixtures of salts to be tossed into the bath and he utilizes modern chemistry to provide bubbles in the water, so that the lady of curves may be led to believe that her weight is disappearing while she watches it.
>
> Viewing with delight the wealthy tired and retired business man who has failed to find in golf the youthfulness that once he had, the quack promises rejuvenation. There is hardly a piece of literature circulated for radium water and radium packs, for the ultraviolet ray and for the glandular mixtures that does not shout rejuvenation as the keyword of its claims.
>
> Recognizing that cancer is the most dreaded of all diseases today and that it has increased in its incidence, because it is primarily a disease of advanced years and human beings are living longer than they used to live, cancer cures, cancer sanatoriums and cancer pastes continue to survive and actually multiply in these times, even though newspapers with an awakened ethical consciousness refuse to carry advertisements for asserted cancer remedies. *(Los Angeles Times,* Jan. 6, 1930).

Corrections

There are one or two minor corrections to be made; for instance, light therapy has long since proven its physical efficacy; and few purported cancer cures have been allowed so much as a hearing by medical men unless worked out strictly along lines congenial to them —and hence useless. The persecution of Dr. Bulkeley, himself once a respected medical man, for bringing forth a method of cure by natural means which permitted of no tribute to the surgeon's knife, will not soon be forgotten.

AN EDITORIAL

The purport of Dr. Fishbein's remarks was such as to call forth in part from the *Los Angeles Times,* which had reported his local lectures fully and fairly, the following:

> Leaders in every modern line of human endeavor, in religion, in statesmanship, in business, in the arts and sciences, are the men and women who are governed by the spirit of tolerance and reasonableness in their relationship with their associates, their competitors and the public in general. The appeal to bigotry, narrow-mindedness and bygone prejudices has been relegated to the small fry of circumscribed intelligence.
>
> It is, therefore, to be regretted that Dr. Morris Fishbein, editor of the Journal of the American Medical Association, should attempt to hog-tie the medical profession in the strait-jacket of intolerant conformity to dogmatic theories from which the helpers and healers of humanity at large have of late been so successful in freeing themselves. Yet no other construction can be placed on his recent lectures at the Pasadena Community Playhouse and the Beaux Arts Theater in this city. In them were a few helpful thoughts for those who rely on the regular medical practitioner and a great deal of caustic abuse of all who differ with Dr. Fishbein as to ways of ministering to the general health . . .

"THE WHITE MAN'S BURDEN"

> On the authority of General Smedley T. Butler, in those backward countries where our marines have the situation in hand, "our candidates always win." Butler chuckled with glee as he told a Pittsburgh crowd how it was done in Nicaragua. "We rounded up 400 voters we could depend on, gave five minutes' notice of the election and closed the polls as soon as the 400 had voted. The opposition didn't have a chance." In Haiti, he said, the marines installed as "secretary of public instruction" a barber who couldn't even write his own name. In China, "whenever a Chinese leader got to be a nuisance to the American marines in the recent revolution, he was taken up in a marine airplane. Then we dropped one of our bombs and let him see what it meant. He wasn't so bothersome after that."
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> Let these boastful confessions be recorded in the memories of all who value the honor of the United States. The next time anybody tells you that our marines are in this or that country because the natives have shown their inability to govern themselves, or because of a treaty, or by invitation of the native government, remember that the joker is that "our candidates always win." Remember it especially when the time comes for a vote on the resolution granting independence to the Philippines and when the commission on our rule in Haiti makes its report. *(Judge,* Jan. 4, 1930).

Now, being the high-minded, tolerant, and altruistic people that we are, it is hardly credible that we should display this jovial self-commendation over the use of such methods for running the business of other nations for them, unless indeed we could point to some godliness of our own so overwhelming that the end of extending it to others would justify the means used.

We have been at some pains to unearth signs of supermanhood on the part of the citizenry of the United States, as displayed in its history of the past year. The results have been anomalous.

Science and Religious Tolerance

At Howard College, Alabama, Dr. Horace Day called the attention of the students to the absurdity of Noah's having gotten pairs of all existing animals into the Ark; and to the fact that a man could not, as in the legend of Jonah, get into a whale's stomach in the first place, or live in it in the second. At this point two professors left the hall, and a student, brandishing a bible, "hoped that God would bless Dr. Day and show him his mistake." Subsequently a long prayer meeting, participated in by students and professors, was held for the benefit of the soul of Dr. Day. After which—oddly reminiscent of the Inquisition, which first absolved and then burned its victims—Dr. Day's resignation was requested and received.

Were this an isolated case, it would not be fair to advance it. It is not—either in the "benighted South" or in many rural California communities which in other respects make considerable pretensions to enlightenment and culture. The most popular evangelist in Los Angeles, a city of approximately a million and a half, professes policies which would have involved something more than mere dismissal in the case of Dr. Day.

As we recall it, one of the prime arguments for our self-appointed suzerainty over Haiti, is the dominance of voodoo and other superstitions over the minds of the people.

Culture in 1929

John Drinkwater's splendid play, *Abraham Lincoln*—which had to find an Englishman to get itself written in the first place—was taken off the boards in Los Angeles after a short run; reason, lack of patronage. Meantime, an alleged play which is one of the worst compends of putridity ever allowed to remain on a stage was running to crowded houses, and went on week after week on the same basis.

Halleluiah, a highly artistic "talkie" analysis of negro emotiona life, fell quite flat; while the most popular "talkie" of the entire yea consisted merely of one long, loud, vulgar and frequently obscen brawl, two hours long, totally devoid of plot, art, humor, or drama its merits consisting wholly of noise and vulgarity.

MAGAZINE LITERATURE

The year also saw the outburst of some dozen or so new magazine wholly innocent of literary merit, displaying in no respect an under standing either of truth or nature, and appealing solely to the crudest coarsest, most animal instincts and reactions of which man is capable ably abetted by a new school of literature which seeks to find drama in weird narratives describing the feats of impossible mechanisms, t which human interest is attached by the use of palely described pup pets. The ability to portray human emotions except by rote, i conspicuously absent from the capacities of the writers, who no doub would do admirably at writing descriptions for patents. It represents so to say, the *Swarga* of the mechanomaniac, who found his abiding place first in the automobile, then in the radio, and latterly in th airplane. It is a literary form which follows after—a long way afte —H. G. Wells, Poe, and Jules Verne.

The principal hopeful feature in literature is an increase in maga zines of the type of the *American Mercury, Plain Talk, Harpers Atlantic Monthly,* etc. But unfortunately, the principal usefulnes in these is iconoclastic. During the fall of Rome, there was plent of destructive activity among disgusted intellectuals; but having des troyed, what next? What next, save seven other devils worse tha the first?